



Perlegi librum hunc cui titulus est [A Coale
from the Altar ; or , An Answer to a
Letter, &c.] in quo nihil reperio quò minùs
cum utilitate publicâ imprimatur ; Modò in-
tra tres menses proximè sequentes typis man-
detur.

Maij 5^o.
1636.

Sa : Baker R. P. D.
Episc : Londin : Sa-
cellanus Domeft.





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A
COALE
FROM
THE ALTAR.

OR,
AN ANSWER TO A

*Letter not long since written to the
Vicar of G. R. against the placing of
the Communion Table at the East end of the
Chancell; and now of late dispersed abroad
to the disturbance of the Church.*

First sent by a Iudicious and Learned
Divine for the satisfaction of his private
Friend; and by him commended to the
Presse for the benefit of others.

HEB. 13. 10. *Wee have an Altar, whereof they have
no right to eat, which serve the Tabernacle.*

LONDON,
Printed for ROBERT MILBOVRNE, at the signe
of the *Vnicorne* neere Fleet-bridge. 1636.

COAL

FROM

THE ALTAR.

OR,

AN ANSWER TO A

Letter, not long since written to the
Vicar of G. R. against the placing of
the Communion Table at the East end of the
Church; and now of late dispersed abroad
to the distance of the Church.

First sent by a judicious and Learned
Divine for the satisfaction of his private
Friend; and by him commended to the
Press for the benefit of others.

H. B. 1710. We have an Altar, whereof they have
no right to care, which for the Table.

LONDON,

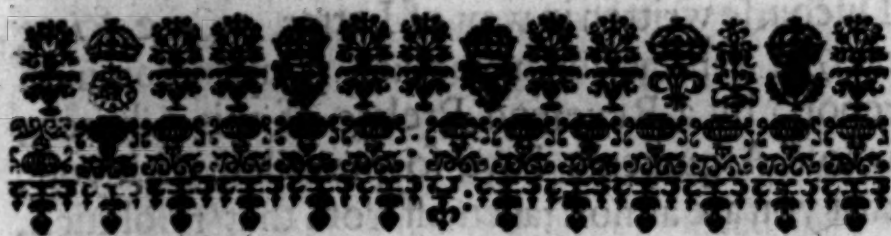
Printed for ROBERT MILDENHALL, at the Sign
of the Unicorn near Fleet-bridge. 1710.



THE PRINTER TO THE READER.

I Am to advertise thee, good Reader, of some certaine things, for thy better understanding of this Treatise. First, that whereas thou shalt find here three severall Characters, Thou wouldst take notice that the Roman is the words of the Author; the Italick, matter of Distinction, partly, but principally of Quotation by him used; and that the English letter doth exhibit to thee, the words and periods of the Epistle, or Discourse which is here confuted. Secondly, that howsoever the Letter by him here replied unto, be scattered up and downe, and in divers hands; Yet because possible, the Copie of the same hath

not hitherto been seene of all, who may chance
cast their eyes upon this Treatise; and partly,
that the world may see, that hee hath dealt tru-
lie with the Epistoler, and not omitted any Ar-
gument or Authority by him produced; The
very Letter it selfe is herewith Printed, and
bound together with it, though it bee Apo-
crypha. Last of all, I must let thee know, that
whereas the Acts and Monuments, other-
wise called the Booke of Martyrs, being a
Booke which the Epistoler makes much use of,
is of a different Edition in the reply, from that
which is so often cited in the Letter; and that
there have beene many Editions of the same:
That which the Author deales in, is the last
Edition, Printed at LONDON in three
volumes, Anno 1631. I have no more to
say unto thee, but wish thee good luck in the
name of the Lord; And so adieu.



A COALE FROM THE ALTAR.

O R,

An Answer to a Letter, not long
since written to the *Vicar* of G R.

against the placing of the *Communion-*

Table at the *East end* of the

Chancell, &c.

S I R,



Have read your Letter, and cannot but extreamely wonder, that you should be so easily over-weighed as I see you are. You say that you were willing once, of your owne accord, to have removed your Cammunion Table unto the East end of your *Chancell*, according as it is in his Majesties *Chappell*, and generally in all *Collegiate* and *Cathedrall* Churches: and that you had intended so to doe, had you not mett with a
Dis-

*The Intro-
duction.*

Discourse written in way of Letter, to the *Vicar* of *GR.* (and as you have taken it upon common report) by a Reverend Prelate of this Church; whose Arguments have so prevailed with you, that you are almost taken off from that resolution, though it be now exacted of you by your *Ordinarie.* It seemes you are not rightly ballanced, when you can be so easily induced to change your purposes; especially as the Case now is, which requires more of your obedience, than your Curiosity. And should wee all be so affected, as to demurre on the Commands of our Superiours, in matters of exterior Order, and publicke Government, till wee are satisfied in the Grounds and Reasons of their Commandments; or should we flie off from our duty, at sight of every new devise, that is offered to us: we should soone find a speedie dissolution, both of Church and State. You know, who said it, well enough, *Si ubi jubeantur, quarere singulis liceat, pereunte obsequio imperium etiam intercidit. Tacit. Hist. lib. 1.* Yet notwithstanding, since you desire, that I would give you satisfaction in the present point, by telling you both what I thinke of the Discourse, which hath so swayed you; and what may be replied against it, in maintenance of the Order now commended unto you: I will adventure on the second, if you will excuse me in the first. You say, and probably believe so too, that it was written by a Reverend Prelate, and indeed by some Passages therein it may so bee thought; for it is written as from a
Diocesan,

Diocesan, unto a private *Parish Priest* in his Jurisdiction : and then, I hope, you cannot justly be offended, if I forbear to passe my censure upon my betters. Yet so far I dare give you my opinion of it, that I am confident it can bee none of his who is pretended for the Author : nor indeed any ones worthy to be advanced, I will not say unto so high a dignity in the Church, but to so poore a Vicarige as his was, to whom the Letter was first written. Nay to speake freely to you, I should least thinke it his, whom you entitle to it on uncertaine hearesayes, of all mens else: in that he hath beene generally reported to bee of extraordinary parts in poynt of learning, and of most sincere affections unto the *Orders* of the Church; no shew or footstep of the which, or either of them, is to be found in all that Letter. And I dare boldly say, that when it comes unto his knowledge, what a poore trifling peece of Worke, some men, the better to indere the Cause by so great a name, have thus pinned upon him: hee will not rest till hee have traced this *Fame* to the first originall; and having found the Authors of it, will conne them little thanks for so great an injurie. For my part, I should rather thinke, that it was writ by M^r. *Cotton* of *Boston*, who meaning, one day, to take Sanctuary in *New England*, was willing to doe some great Act before his going; that hee might be the better welcome when hee came amongst them: or by some other neighbouring *Zelote*, whose wishes to the cause were of more strength then his performance;

*The Intro-*formance; and after spread abroad of purpose, the
duction. better to discontinue that Uniformity of pub-
licke Order, to which the piety of these times is
so well inclined. Further than this, I shall not sa-
tisfie you in your first desire; but hope that you
will satisfie your selfe with this refusal.

For the next part of your request, that I should
let you see (if at least I can) what may be said in
Answer unto that Discourse, which hath so sud-
dainly overswayed you; I shall therein endea-
vour your satisfaction: though my *Discretion* for
so doing, may perhaps **proove the second Holo-**
caust, that shall be sacrificed on those Altars,
which are there opposed. And this I shal the rather
do, because you say that the Discourse or Letter is
now much sought after, and applauded, and scatte-
red up and downe in severall Copies: of purpose,
as it were, to distract the people, and hinder that
good worke which is now in hand. In Answer to
the which, I shall keepe my selfe unto my patterne,
and to the businesse which is chiefly there insisted
on: grounding my selfe especially, on the selfe
same Authors and Authorities, which are there laid
downe; though not laid downe so truely, at least
not so cleerely, as they ought to bee. Nor had I
here said any thing touching the preamble there-
unto, but fallen directly on the maine: but that,
me thinkes, I meet with somewhat, which seemes
to cast a scorne upon the *Reverence* appointed by
the *Canon*, unto the blessed name of Iesus; which
the *Epistoler*, whosoever he was, would have so
perfor-

performed, that they which use it, doe it **Hum-** *The Intro-*
blly, and not Affectedly, to procure Devoti- *duction.*
on, not Derision of the Parishioners. That
 Herbe, according as the saying is, hath spoiled all
 the Pottage. For when the Church commands,
 that *at the name of J e s u s, due and lowly reverence*
shall be done, by all Persons present, and this to testifie
(as the Canon saith) our inward humility : Why
 should we thinke of any man who obeies the Ca-
 non, that he doth rather doe it out of *Affectation,*
 than *Affection?* rather **affectedly,** then **hum-**
blly, as his owne phrase is. Such Censurers of the
 hearts of other men, had need be carefull of their
 owne. For the next Caution, that those which use
 it, doe it **to procure Devotion** of the people,
 and not **Derision;** it is more unseasonable: There
 being none, I thinke, who ever used it otherwise,
 then having testified their owne **humility** and
Devotion, to procure the like **Devotion** and
humility in other men: none, I dare boldly say,
 that did ever use it, to procure **Derision** of their
Parishioners; no more then *David* when hee
 danced before the Arke, intended to make sport
 for jeering *Michol.* And therefore the *Epistoler*
 must either meane, that doing reverence at the
 name of the Lord J e s u s, is of it selfe so vaine
 a thing, that it must needs procure **Derision** from
 the lookers on: or else, that honest and confor-
 mable men, should rather choose to disobey the
 Church, and the Canons of it; then by obedience
 to the same, incurre the censure of some few, who

The Intro- as they walke in the Cornsell of the ungodly, so doe
duction. they also sit in the seat of Scorners. This said, wee
 will descend to those three particulars, which are
 insisted on in that Epistolary Discourse, viz. First,
 The having of an *Altar* at the upper end of the
 Quire. Secondly, The placing of the Table, *Al-*
tar-wise. Lastly, The fixing of it in the Quire,
 that so it may not bee removed into the body of
 the Church: which things, the Vicar, as it seemes,
 did both approve of, and desire, and was therein
 crossed; and opposed by the *Epistoler*; how iust-
 ly, and on what sure grounds, wee shall see in
 order.



SECT.



SECT. I.

AND first of all he saith in his said Letter to the Vicar, That if hee should erect any such Altar, his discretion would proove the onely Holocaust which would bee sacrificed thereon. Why so? Because he had subscribed when he came to his place, that that other oblation which the Papists were wont to offer upon their Altars, is a blasphemous signment, and pernicious Imposture, Artic. 31. And here I cannot but observe, that there is little faire dealing to be looked for from this *Epistoler*, that faulter thus in the beginning: there being no such clause in all that *Article*. The *Article* hath nothing in it, either of *Papists*, *Altars*, or that other *oblation*: which is here thrust into the text, onely to make poore men believe, that by the Doctrine of the Church in her publike *Articles*, *Altars* and *Papists* are meere relatives; that so whoever talkes of *Altars*, or placing of the Table *Altar-wise*, may be suspected presently to bee a *Papist*, or at least *Papistly* affected. As for that other oblation which the *Papists* were wont to offer upon their *Altars*, that's said to be a blasphemous signment, and

SECT. I. *pernicious Imposture*; therefore the *onely Holocaust* remaining to bee *sacrificed*, the *discretion* of the *Vicar*. What had he sacrificed his *discretion* onely, and no more then so? The Article goes further sure, for it determineth positively, that *The sacrifices of Masses in the which it was commonly said, that the Priests did offer CHRIST for the quick and the dead, to have remission of paine or guilt, was blasphemous fables, and pernicious deceits*. And therefore had the *Vicar of Gr.* erected or intended to erect an *Altar* for such a sacrifice, he had not only sacrificed his *discretion* on it, but also his *Religion*; and beene no longer worthy to be called a *Sonne* of the *Church of England*. But then as sure it is, the *Church* admits of other *sacrifices* and *oblations*, although not of those: as viz. of the *Sacrifice of praise and thanksgiving*, *Heb. 13. 15.* as also of the *oblation of our whole selves, our soules and bodies, to bee a reasonable, holy, and lively sacrifice to Almighty GOD*, *Rom. 12. 1.* both which, she teacheth us to offer to him, as our *bounden duty and service* is, in the holy *Sacrament*. [*Prayer after the Communion.*] And not so onely, but she alloweth of a *Commemorative sacrifice*, for a *perpetuall memory* of *Christ's precious death*, of that his *full, perfect, and sufficient sacrifice, oblation and satisfaction* for the *sinnes of the whole world*, to be continued till his *comming againe*: [*Prayer of the Consecration.*] When therefore it is said in the *First Homily of the Sacrament*, allcaged by the *Epistoler*, that *wee ought, to take heed* lest the

Lords

Lords Supper (not the Communion, as he laies SACT. I. it down) of a memory to bee made a sacrifice; it reflects not on any of the Sacrifices before allowed of. The Church is constant to her selfe, though her Doctors are not: and thus discovers and expounds her owne intentions: *We must then take heed (saith the Homily) lest of the memory, it be made a Sacrifice; lest of a Communion, it be made a private eating; lest of two parts, we have but one; lest applying it for the dead, we lose the fruit that bee alive.* By which it is most manifest, that the Sacrifice rejected in the Homily, is that which is cryed downe in the Booke of Articles: which the Epistoler had no reason to suspect, was ever thought on, much lesse ayimed at, by the Vicar of Gr. though he desired to have an Altar, i.e. to have the Communion Table placed Altar-wise, at the upper end of his Quire, or used the name of Altar, for the holy Table. For it is granted afterwards by the Epistoler, that the Lords Table anciently was called an Altar, because of the Sacrifice of praise and thanksgiving: for which hee voucheth Archbishop Cranmer, and others; and cites the Acts and Monum. pag. 1211. which is Part 2. pag. 700. of my Edition,

2 **A**S for the Canons of the Convocation, Anno 1571. out of which is alleged, that not the Vicar, but the Church-wardens are to provide for the Communion; and that not an Altar, but a faire ioyned Table: its plaine they

SECT. I. they tell us no such matter, or not so much unto his purpose; as he would perswade us. All that those Canons say, is this, and that in plaine affirmative termes, without those Negations; *Aeditur curabunt mensam ex asseribus composite junctam, quae administrationi sacro sanctae Communionis inserviat; & mundum tapetum qui illam contegat*: that the Church-wardens shall provide a decent joyned Table for the Communion, and see that it be orderly covered with an handsome Carpet. And there was reason why this Care (for so much as concerned the providing of these things) should be imposed on the Church-wardens, rather than upon the Minister; viz. because the Table and the Carpet both, were to be fitted and provided at the Charge of the Parish. But the said Canons doe not tell us, that the Church-wardens shall provide this Table, exclusively of the Vicar, without his counsell; or that they shall appoint either of what fashion it shall be, or whether it shall stand in the body of the Church, or in the Chancell; or whether in the Chancell; it shall be placed at the upper end, like an Altar; or in the middle, like a Table. For any thing those Canons tell us, the Vicar was to have a greater hand in ordering the said Table, being so provided, then the Church-wardens were, or ought to have: as one that better understood what was convenient in, and for Gods service, than they did or could. Nor did the Vicar any thing in this case against the Canon, for hee provided not the Table, nor caused any Altar to

to be built of new; but only caused the Table, which *Sacrament* he found provided by the *Church-wardens*, to be disposed of to a more convenient place, than before it stood in: so that the Allegation was as needlesse, as the reprehension without ground. Onely it pleaseth the *Epistoler*, to give some countenance to the *Vestry-docktine* of these dayes; in which the *Churchwardens*, and other *Elders* of the *Vestry*, would gladly challenge to themselves the Supream disposing of all Ecclesiasticall matters in their severall Parishes: leaving their Minister, (in Townes Corporate especially,) to his Meditations; as if he only were intended for a looker on, a dull Spectator of their active undertakings.

3 **F**OR besides what is here ascribed to the *Churchwardens*, and denyed the *Vicar*, or Incumbent; it followeth in the next place, save one, that **Vicars were never enabled to set up Altars, but allowed once, with others (i.e. the Churchwardens) to pull them downe.** Injunction. 1. Eliz. for **Tables in the Church.** Whereas indeed the *Curate*, or the Minister in that *Injunction*, is the principall man, and the *Church-wardens*, or one of them, are added for assistance only; perhaps, because they were to beare the Charges of it. For it is ordered *that no Altar be taken downe, but by the oversight of the Curate of the Church, and the Church-wardens, or one of them at the least, wherein no riotous or disordered manner to be used.* **Not pulled downe** therefore, as the *Epistoler* hathing, which implies a riot or popular fury; but taken downe in faire and orderly manner; and that

not

C

not

SECT. I not by the Church-wardens, as the principall men, but by the Curate chiefly, and any one of the Churchwardens, whom he pleased to chuse. It is true indeed, the Bishop of the Diocese is he to whom the ordering of these things doth of right belong; and in the preface to the Common Prayer Book it is so appointed. For in the said Preface is it said, that forasmuch as nothing almost can be so plainly set forth but doubts may arise in the use and practise of the same: to appease all such diversities, (if any arise) and for the resolution of all doubts concerning the manner how to understand, doe, and execute the things contained in this Booke, the Priest that so doubt shall alwaies resort unto the Bishop of the Diocese, &c. But then, it is as true, or at least, more fit, that he should send his resolutions to the Priest, then to the Parish: the Curate having taken an oath of ~~canonical~~ obedience to him, which the people have not. When therefore it is said in the beginning of the Letter, that the Church-wardens were appointed to move the Table, as when it principally did concerne under the Diocesan that's but another smalle of the said *vestrie-duties*: and was there placed in front to delight the people, who need, God wot, no such encouragements to contemne their Parson, being too forward in that kind of their own accord. *Raro preceps stimulis Labor est inhibere voluntates* to one of the Churchwardens to move the Table.

4 For the remaining passage in this first Paragraph, where it is said, that ~~Altars~~ were removed by Law, and Tables placed in their stead, in all, or the most Churches in England, and for the

the prooffe thereof, the *Queenes Injunctions* cited, as *SECT. I* if they did affirme as much: it's plaine, that there is no such thing in the said *Injunction*. The *Queenes Injunctions* *An. 1559.* tell us of neither all nor most, as it is alleged: but only say, that in many and sundry parts of this Realme, the Altars in the Churches were remoo-ved, and tables placed for the administration of the ho-ly Sacrament, &c. Sundry and many is not all nor most, in my poore conceit. And it is plaine by that which followes, not only that in other places, the Al-tars were not taken downe upon opinion of some further Order to be taken in it by the *Queenes Commissioners*; but it is ordered, That no Altar shall bee taken downe, without the oversight of the Curat, & one of the Church wardens at the least; and that too with great care and caution, as before is said. Nay the *Commissioners* were contented well enough, that the Altars former-ly erected might have still continued; declaring, as it doth appeare by the said *Injunction*, that the remo-ving of the Altars, seemed to bee a matter of no great moment: and so it is acknowledged by this *Epistoler*, in the following paragraph, where he confesseth it in these words, **It seemes the Queenes Commis-sioners were content, that they** (the Altars) **should stand, as wee may guesse by the Injunc-tions 1559.** In which wee have that great advan-tage which *Tullie* speakes of, *Consentem reum.* The *Queenes Commissioners*, as they had good authority for what they did; so wee may warrantably thinke, that they were men of speciall note, and able judge-ments. And therefore if they were contented, that

SECT. I the *Altars* formerly erected should continue standing, (as the *Epistoler* confesseth;) it is a good Argument, that in the first project of the Reformation, neither the *Queene* nor her *Commissioners* disallowed of *Altars*, or thought them any way unserviceable in a Church Reformed. So that for ought appears unto the contrary, neither the *Article*, nor the *Homily*, nor the *Queenes Injunctions*, nor the *Canons* of 1571, have determined any thing: but that as the *Lords Supper* may be called a *Sacrifice*, so may the holy *Table* be called an *Altar*; and consequently, set up in the place, where the *Altar* stood.

Now as there is alleged no Canon, Ordinance, Nor Doctrine, which if examined rightly, doe declare against it; so there is much that may be said in defence thereof; and of that much we will use nothing, but that which will agree with the capacitie of the meanest man, and shall be proved by that authority, which the *Epistoler* trusts to most, in all this businessse, even the *Acts* and *Monuments*. To which we shall adjoyne, for our more assurance, the Testimony of two *Acts of Parliament*; one under King *Edward* the sixth, th' other under *Queene Elizabeth*. First, for the *Acts* and *Monuments*, we find, that not a few of those which suffered death for their opposing of the grosse & carnall Doctrine of *Transubstantiation*, did not only well enough endure the name of *Altar*, but without any doubt or scruple, called the *Lords Supper*, sometimes a *Sacrifice*, and many times the *Sacrament of the Altar*. So speaks *John Fryth*, Secondly,
They

They examined me, touching the Sacrament of the Altar, Whether it w^{as} the very Body of Christ or not. A& Monuments, part. 2. pag. 307. John Lambert thus, As concerning th^e other six Sacraments, I make you the same Answer, that I have done unto the Sacrament of the Altar, and no other, pag. 401. And in another place, CHRIST being offered up once for all, in his owne proper person, is yet sayd to bee offered up not onely every yeare at Easter, but also every day in the celebration of the Sacrament; because his Oblation once for ever made, is thereby represented, pa. 435. Archbishop Cranmer also, though he opposed the Statute of the Six Articles, particularly that of Transubstantiation, which hee thoroughly canvast: yet at the phrase or terme of Sacrament of the Altar, hee tooke no offence, but useth it as formerly had been accustomed, pag. 443.

6. **N**OR was it a new name taken up of late, but such as some of them acknowledge to be derived from pure Antiquity; & those too, such as liv'd and suffered, after the name of Altar had bin left out of the Booke of Common Prayer, which was last established. John Philpost thus, That partly because it is a Sacrament of that lively Sacrifice, which CHRIST offered for our sins upon the Altar of the Crosse; and partly because that Christs body crucified for us, was that bloody Sacrifice, which the blood-shedding of all the beasts offered upon the Altar in the old Law did prefigure, & signifie unto us: the old Writers doe sometimes call the Sacrament of the Body and Blood of CHRIST,

SECT. I amongst other names which they ascribe therunto, the Sacrament of the Altar, Part. 3. pag. 23. Thus Bishop Latimer plainly granteth, that the Lords Table may be called an Altar, and that the Doctors call it so in many places, though there be no propitiatory Sacrifice, but onely CHRIST, pag. 85. And lastly, Bishop Ridley doth not only call it, the Sacrament of the Altar, affirming thus, that in the Sacrament of the Altar, is the naturall body and blood of CHRIST, &c. pag. 492. But in reply unto an Argument of the Bishop of Lincolnes, taken out of Cyrill, doth resolve it thus, That the Word ALTARE, in the Scripture, signifieth as well the Altar whereupon the Iewes were wont to offer their burnt Sacrifices, as the Table of the Lords Supper: And that S. Cyrill meaneth by this word ALTARE, not the Iewish Altar, but the Table of the Lord; and by that saying, Altars are erected in Christs name, Ergo, CHRIST is come; hee meanes, that the Communion is administred in his remembrance, Ergo, CHRIST is come, pag. 497. Which being the language of the Prelates, and other learned men then living, it is no marvell, if in the Parliament, 1. Edw. 6. cap. 1. the same name occurre. The Parliaments in matters which concerned Gods Service, did then use to speake, according as the Church had taught them. Now in that Parliament, however it was resolved, that the whole Communion should be restored, which in effect, was a plaine abolition of the former Masse; yet is that Act which so restores it, entituled, *An Act against such persons as shall speake irreverently, against the Sacrament of the Body and Blood*

Blood of CHRIST, commonly called, The Sacrament SECT. 2
of the Altar; and for the receiving thereof under both
kinds. And in the body of the Act, there is speciall
Order taken for a Writt, to bee directed to the Bi-
shop of the Diocese, on such delinquencies; where
it is called expressely, *Sacro sanctum Sacramentum*
Altaris; the holy Sacrament of the Altar. Which
being repealed by Queene Mary, in the first Parlia-
ment of her reigne, because of the Communion
under both kinds, in the same allowed of; was after-
wards revived by Queene Elizabeth, both the head
and body, and every branch and member of it. *E-*
liz. cap. x. So that we have a Sacrifice, and an Altar
and a Sacrament of the Altar, on all sides acknow-
ledged; neither the Prince or Prelates, the Priest
or people, dissenting from it: some of those termes,
being further justified by the Statute Lawes.



SECT. II.

NExt, for the second point, the standing of
the Communion Table, *Altar-wise*;
the said *Epistoler* thus declares him selfe
to the Vicar of Gr. *If you meane* (saith
he) *by Altar-wise, that it should*
stand in that place of the Chancell where the
Altar stood, I thinke somewhat may be said for
that

SECT. 2 because the Injunctions 1559. did so place it. And I conceive it to bee the most decent scituation when it is not used, and for use too, where the Quire is mounted up by steps, and open, so that hee that officiates may be seen and heard of all the Congregation. Such an one I heare your Chancell is not. But if you meane by Altarwise, that it should stand along close by the wall, so as you be forced to officiate at one end thereof (as you may have obserbed in great mens Chappels) I Doe not believe that ever the Communion Tables were (otherwise than by casualty) so placed in Countrey Churches. This I have laid together, as being but a Preamble to the next Discourse; and rather matter of opinion and hearesay, than of prooffe, reason, or authority: For it stands onely on *I thinke*, and *I conceive*, and *I have heard*, and *I believe not*; which no man can interpret to be *Demonstrations*. Therefore to looke upon the passage, as it lyeth together, we have a plaine confession, that if by placing of the Table *Altarwise*, is meant the setting of it in that place where the Altar stood; there is then **somewhat**, *at the least*, to be said for that, because the *Injunctions* did so place it: and next an absolute *revocation* of the said confession; where it is said, that if by *Altarwise* is meant, that it should stand along close by the wall, then hee believeth not that ever the Communion Table was so placed (unlesse by casualty) in Countrey Churches. *Quo teneam nodo?* This is just fast and loose, and I know not what; the reconciliation of two Contradictions.

ctions. The *Queenes Injunctions* were set out for the **SECT. 2**
 reiglement and direction of all the Churches in this
 kingdome, and it is said in them, that *the holy Table*
in every Church shall be decently made, (in case the *Al-*
tars were removed, which they left at liberty) *and*
set in the place where the Altar stood, and there com-
monly covered, as thereto belongeth. If in the place
 where the *Altar* stood, then certainly it must stand
 along close by the wall, because the *Altars* alwaies
 stood so: and that aswell in Countrey Churches, as
 in great mens Chappels, all being equally regarded
 in the said *Injunctions*, as in the Preface to the same
 doth at full appeare. Whereas in case the Table were
 to stand **with one end toward the East great**
window, as is after said; it could not possibly stand
 in the place where the *Altar* did, as the *Injunctions*
 have appointed: the *Altar* taking up much roome to
 the North and South, which the *Table* placed end-
 long doth not take up; and contrary, the *Table* taking
 up much roome to the East and West, which the *Al-*
tar did not. However wee may take what is given
 us here by the *Epistoler*, where hee affirms, that
placing of the Table where the Altar stood, is
the most decent scituation when it is not used,
and so for use too, where the Quire is mounted
up by steps and open, so that he that officiates
may bee seene and heard of all the Congrega-
tion; and such an one, as he had heard, the Vicars
Chancell was not. Whether the *Chancell* at *Gra:*
 was mounted up by steps, or not, is no great matter.
 In case it were not so, it might have easily been done,

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without

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SECT. 2 without much charge; and those of *Gr 4*: were the more beholding to this *Epistoler*, for taking so much paines to save their purses. If it were mounted up by steps, and that it were most decent for the Tables to be placed thereon; Why not as well along the Wall, as with one end thereof to the East great Window?

FOR this, there are three Reasons given us; First, because then the Countrey people would suppose them, Dressers, rather than Tables. Secondly, because the *Queenes Commission* for Ecclesiasticall matters, directed that the Table should stand, not where the Altar, but where the steps of the Altar formerly stood. Orders 1561. And thirdly, because the Minister appointed to reade the Communion, (which hee, the Vicar, out of the Booke of Fast 1^o. of the Ring, was pleased, as the *Epistoler* phraseth it, to call Second Service) is directed to reade the Commandements, not at the end, but at the Northside of the Table, which implies the End to be placed towards the East great window. Rubrick before the Communion. And would the people take the Table, if placed *Altarwise*, to be a Dresser, not a Table? I now perceive from whom it was that Mr. *Prynne* borrowed so unmannerly and prophane a phrase, whereof I thought him formerly to have beene the Author [*Lame Giles his haltings*]: And from whom also he did borrow the quotations in his *Appendix*, against Bowing at the name of Jesus, the mistakes and all.

Page 4. Viz. Rubrick for the Communion. *Queene Sec. 1.*
Elizab. Injunctions, [Injunc. for Tables in the Church]
The Booke of Canons, An. 1471. p. 18. I say, and the
mistakes and all: for both with him, and this *Episto-*
ler, it is p. 18. whereas indeed in the old Book, which
was then meant by the *Epistoler*, it is p. 15. which
plainly shewes, out of whose quiver M^r. *Prynne* did
steale those arrowes. Just in that scornfull sort, Do-
ctor *Weston*, the then Deane of *Westminster*, did in a
Conference at *Oxford* with Bishop *Latimer*, call the
Communion Tables, as in King *Edwards* reigne they
had beene placed in some Churches, by the name of
Oyster-boards, *Act. & Mon. Part. 3. p. 85.* and so hee
called in a Sermon at *St. Pauls Crosse* also, p. 95. The
like did Doctor *White*, the then Bishop of *Lincolne*,
in a Conference with Bishop *Ridley*, where hee doth
charge the Protestants in King *Edwards* daies, for
setting up an *Oyster Table* in stead of an Altar, p. 497.
The Church of *England*, is in the meane time, but
in sorry case. If shee appoint the Lords Board to be
placed like a common Table, the *Papists* they will
call it an *Oyster-table*: If like an Altar, the *Puritans*,
and M^r. *Prynne*, will call it a *Dresser-board*. A floven-
lie and scornfull terme, as before was said, and such
as doth deserve no other Answer, than what the
Marginall notes in the *Acts* and *Monuments*, give in
the one place to the Deane of *Westminster*. viz. *The*
blasphemous mouth of Doctor Weston, calling the Lords
table an Oysterboard, pag. 85. or what they give in
the other place to the Bishop of *Lincolne*; viz. *Bishop*
White blasphemously called the Eoord of the Lords Sup-
per,

SECT. 2 per. 4. Oyster table, pag. 497. I would there were no worse notes in the Acts and Monuments.

3. **A**S for the Orders, published by the Queenes Commissioners, An^o. 1561. they say indeed as is alleaged, that in the place where the steps were, the Communion Table shall stand: but then they say withall, which is not alleaged, that there be fixed on the wall over the Communion board, the tables of Gods Precepts imprinted for the said purpose. And in the Booke of Advertisements, entituled, Articles of Advertisement for due order in the publick Administration of Common-praier, and the holy Sacraments; and published in An^o. 1565. it is ordered thus: The Parish shall provide a decent Table, standing on a frame, for the Communion Table, which they shall decently cover with a Carpet of silke, or other decent covering, and with a white linnen cloth in the time of the Administration: And shall set the ten Commandements upon the East wall, over the said Table. Which put together make up this construction, that the Communion Table was to stand above the steps, and under the Commandements: and therefore all along the wall, on which the ten Commandements were appointed to be placed; which was directly where the Altar had stood before. And in this wise wee must interpret the said Orders and Advertisements; or else the Orders published 1561, must run quite crosse to the Injunctions published 1559, but two yeares before: which were ridiculous to imagine in so grave a State.

4. **N**Or doth it helpe the cause undertaken by the *Epistoler*, that **The Minister appointed to reade the Communion, is directed to reade the Commandements, not at the end, but at the Northside of the Table:** there being no difference in this case betweene the *North end*, and the *North-side*, which come both to one. For in all quadrilaterall, and quadrangular figures, whether they bee a perfect Square, which *Geometricians* call *Quadratum*, or a long Square (as commonly our Communion Tables are) which they call *Oblongum*: it's plaine that if wee speake according to the rules of Art, (as certainly they did which composed that *Rubricke*) every part of it is a side; how ever Custome hath prevailed to call the narrower sides by the name of ends. When therefore hee that ministreth at the *Altar*, stands at the *North-end* of the same, as wee use to call it; hee stands no question at the *North-side* thereof, as in propriety of speech wee ought to call it; and so implies not, as it is supposed by the *Epistoler*, that the end, or narrower part thereof, is to bee placed towards the *East great Window*. And this Interpretation of the *Rubrick*, I the rather stand to, because that in the *Common Prayer booke* done into *Latine* by command, and authorized by the great Seale of *Queene Elizabeth*, Ann. 2^{do}. of her reigne, it is thus translated: *Ad cuius mensae septentrionalem partem, Minister stans, orabit orationem Dominicam.* viz. That the Minister standing at the *North part* of the Table, shall say the

SECT. 22 Lords prayer. And I presume no man of reason can deny, but that the Northern end or side, call it which you will, is *pars septentrionalis*, the Northern part; though I expecte to long, in sight of Dictionaries and the Grammar, to heare the contrary from this trim *Epistoler*. So that the Rubrick is fulfilled, as well by standing at the Northern end, the Table being placed where the Altar stood; as standing at the Northern side, in case it stood with one end towards the East great window, as the *Epistoler* would faine have it.

5. **F**Or the *Paranthesis*; I might very well have passed it over; as not conducing to this purpose; but that it seemes to cast a scorne on them, by whose direction the *Booke of the Fast*, in 1^o. of the King was drawne up and published, as if it were a Noveltie or singular devise of theirs, to call the latter part of Divine Service, by the name of *Second Service*: whereas indeed the name is very proper for it, and every way agreeable both to the practise of antiquitie, and the intentions of this Church at that very time, when the Booke of Common Prayer was first established. For if we looke into the Liturgie of our Church, immediately after *Athanasius Creed*, wee shall find it thus: *Thus endeth the Order of Morning and Evening Prayer throughout the whole yeare*: i. e. the forme of Morning and Evening Prayer for all dayes, equally, as well the working dayes, as the holy dayes, without any difference. Then looke into the first Rubricke before the Communion, and wee find it thus:

So many as intend to bee partakers of the holy Communion, shall signifie their names unto the Curates ower night, or else in the morning before the beginning of Morning Praier, or immediately after. Where cleerly it is meant, that there should be some reasonable time betweene Morning Praier and the Communion. For otherwise, what leisure could the Curate have, to call before him, open, and notorious evil Livers, or such as have done any wrong unto their neighbours by word or deed, and to advertise them, in any wise not to presume to come unto the Lords Table, till they have manifested their repentance, and amended their former naughty lives, and recompensed the parties whom they have done wrong unto? Or what spare time can wee afford him, betweene the Reading Paw, and the Holy Table, to reconcile those men, betwixt whom hee perceiveth malice and hatred to raigne; and on examination of their dispositions, to admit that party, who is contented to forgive, and repell the obstinate; according as by the Rubrick hee is bound to doe. Which, being compared with the first Rubrick, after the Communion, where it is said, that upon the Holi-daies, if there be no Communion, shall be said all that is appointed at the Communion, untill the end of the Homilie, concluding with the Praier for the whole state of Christs Church militant here on earth, &c. makes it both manifest and undeniable, that the distinction of the First and Second Services, is grounded on the very meaning of holy Church; however the Epistoler doth please to slight it.

6. That

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6. **T**Hat which next followes, is a Confirmation onely of what went before: Viz. that **The Ministers standing at the North side of the Table, was no new Direction in the Queenes time onely, but practised in King Edwards reigne; that in the plot of our Liturgie sent by Knox, and Whittingham to Master Calvin, in the latter end of Queene Mary, it is said, that the Minister must stand at the North-side of the Table; (that onely was put in to shew, that hee had the Booke entituled, The Troubles of Francofurt:)** that in King Edwards Liturgies, the Minister standing in the midst of the Altar, (i. e. with his back turned towards the people) 1549, is turned into his standing at the Northside of the Table, 1552. And finally, that this last Liturgy was rebixed by Parliament, 1^o. Eliz. This wee acknowledge to be true, but it addes nothing to the reasons produced before: and so perhaps it is as true, that it was used so, when this Letter was written, in most places of England, which in this kind had too much deviated from the ancient practise. But where it followeth in the next place, that **What is Done in Chapels, or Cathedrall Churches, is not the poynt in question, but how the Tables are appoynted to be placed in Parish Churches:** I thinke that therein the *Epistoler* hath been much mistaken. For certainly the ancient Orders of the Church

Church of *England*, have beene best preserved in *Sacr.* 2
the *Chappells* of the Kings Majestie, and the *Cathe-*
dralls of this Kingdome; without the which per-
haps, wee had before this beene at a losse amongst
our selves, for the whole forme and fashion of Di-
vine Service. And therefore if it bee so in the *Chap-*
pells and *Cathedrall* Churches, as the *Epistoler* doth
acknowledge; it is a pregnant Argument, that so
it ought to bee in the *Parochiall*; which heerein
ought to president and conforme themselves, ac-
cording to the Patterne of the *Mother* Churches.
And I would faine learne of this doughtie Dispu-
tant, why hee should make such difference be-
twene the *Chappells*, and *Cathedrall* Churches on
the one side, and the *Parochialls* on the other: as if
some things which were not warranted by Law,
were used in the one; and such as are allowed by
Law, were not permitted to the other. The *Lawes*
and *Canons* now in force, looke alike on all. And
therefore heere must bee some cunning, to make
the *Chappells* and *Cathedralls* guiltie of some foule
transgression, some breach of Law and publick Or-
der; the better to expose them to the censure of a
race of men, who like them ill enough already.

7. **A**S for that fancie which comes next,
that In some *Chappells* and *Ca-*
thedralls, the Altars may bee still standing or
to make use of their *Cobers* and *Dynamients*,
Tables may bee placed in their roome, of the
same length and fashion the Altars were of;

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Sect. 2 It's but a rithie dreame, and a poore conjecture. Questionlesse, neither the *Chappells Royall*, nor any of the *Cathedrall Churches*, have hitherto been so lowe brought, (Gods Name bee prayed) but that they have been able to provide themselves of convenient Ornaments, without being any way beholding to their former *Altars*. However, if it were lawfull in *Cathedrall Churches*, either to suffer the old *Altars* to continue standing, or to set up Tables in their places, of the same length and fashion that the *Altars* were of, onely in poynt of thrift, to save greater charges: I hope it will bee thought more lawfull, by indifferent men, to place the Table *Altarwise*, in *Parochiall Churches*, in poynt of decencie, and due obedience unto publike Order. That *Altars* doe stand still in the *Lutheran Churches*, (the *Doctours* and *Divines* whereof hee doth acknowledge afterwards to bee sound *Protestants*) by the *Epistoler* is confessed, though it makes against him: as also that the *Apology for the Augustan Confession* doth allow it. And he confesseth too, not onely that they stood a yeare or two in King Edwards time, as may appeare by the *Liturgy* printed 1549. but that the *Queenes Commissioners* were content they should stand, as before we noted. What, stood they but a yeare or two in King Edwards time? Yes certainly they stood fourty yeares at the least, in that Princes reigne. For in the first yeare of King Edwards, being 1547, was passed, that Statute, entituled, *An Act against such persons as shall speake irreverently of the Sacrament of the*

the Altar. Anno 1549, The Common prayer Book *Ser. 2* was confirmed by Parliament, although not published till the next yeare; wherein the word *Altar* is oft used, and by the which it seemes the *Altars* did continue as before they were. Anno 1549, A Letter in the Kings name from the Lords of the Councell, came to Bishop *Secker*, for abrogating Private Masses; wherein it is appoynted, that the *Holy blessed Communion* be ministered at the High Altar of the Church, and in no other places of the same. *Act. and Monum. Part. 2. p. 662.* And in the yeare 1550. which was the fourth yeare of his reigne, came out an Order from the Councell, unto Bishop *Ridley*, for taking downe the *Altars* in his Diocesse, *Page. 699.* So long it seemes they stood without contradiction; and longer might have stood perhaps, if *Calvin* had given way unto it; of which more hereafter.

8. **I**N the meane time; from matter of Evidence and Authoritie, wee must proceed next unto poynt of Reason, and then goe on againe unto matter of Fact; as the way is lead by the *Epistoler*, whom we must follow step by step in all his wandrings. And in this way hee tells us, That the Sacrifice of the Altar beinge abolished, these (call them what you will) are no more Altars, but Tables of Stone or timber, and that it was alleged so 24. Novemb. 4. Edw. 6. And was so alleged; that the Sacrifice of the Altar was abolished: I believe it not. It was alleged

Said indeed, That the forme of an Altar was ordained for the Sacrifices of the Law; that both the Law, and the Sacrifices thereof doe cease, and therefore that the forme of the Altar ought to cease also. *Act. and Monuments part 1. pag. 700.* The Sacrifice of the Altar, and the Sacrifices of the Law, are two different things: it being told us by Saint Paul, that wee (the Christians) have an Altar, whereof they have no right to eat, which served the Tabernacle, *Hebr. 13. 10.* That Altar, and that Sacrifice, must continue alwaies. And were it granted, as it need not, that since the Law, and Sacrifices thereof be both abolished, therefore the forme of the Altar is to be abolished: yee would this rather helpe, than hurt us. For the Communion Table standing in the Body of the Church or Chancell, hath indeed more resemblance to Altars, on which the Priests did offer either Sacrifice, or Incense, under the Law; then if it did stand Altarwise, close along the wall, as did the Altars, after in the Christian Church: the one of them, which was that for Sacrifice, standing in *atrio Sacerdotum*, in the middle of the Priests Court, without the Temple; the other being that of Incense, in *Templo exteriori*, even in the outward part of the Temple, and not within the *Sanctum Sanctorum*, as our Altars doe.

THat the said Tables of stone, or timber (though placed Altarwise, for so I take it is his meaning) may be well used in Kings and Bishops houses, where there are no people so void of understanding, as to be scandalized, wee are

glad

glad to heare of: and if it be not true, would to God SECT. 2
 it were! However wee may safely say, that a small
 measure of *understanding*, is in this kind sufficient to
 avoid offence: there being none so weak of wit, who
 may not easily bee perswaded (if at least they will,
 or that their Leaders will permit them) that the dis-
 posing of Gods *Table*, rather to one place than ano-
 ther, it is not considerable in it selfe, or otherwise
 materiall in his publick worship, further than it con-
 duceth unto *Order* and *Uniformitie*. If any bee so
 void of *understanding*, which wee hardly thinke, and
 plead their weaknesse in this point, as did the Brethren
 in the *Conference at Hampton Court*; wee aske them
 with his Majestie of happy memory, not whether 45
 yeares, but whether 80 yeares be not sufficient for
 them to gather strength, and get *understanding*; whe-
 ther they be not rather head-strong, than not strong e-
 nough. Confer. at Hampt. Court. pag. 66. For it may
 very well be thought that it is not any want of *under-
 standing*, but an opinion rather that they have of their
understandings, which makes some men run crosse to
 all publick Order, and take offence at any thing,
 whereof themselves are not the Authors.

10. **T**HAT which next followeth, viz. that on
 the orders for breaking downe of Al-
 tars, all Dioceses did agree upon receiving Ta-
 bles, but not upon the fashion or forme of Ta-
 bles, is fairer in the flourish, than in the fact. For in
 the *Act. & Mon.* p. 1212. which there is cited, being
 of my *Edit. part 2. pag. 700.* there is no such matter.

Sacr. 2 It is there said indeed, that on receipt of his Majesties Letters sent to Bishop *Ridley*, the Bishop did appoint the right forme of a Table to be used in all his Diocesses: but that it was appointed so in all other Diocesses, as the *Epistoler* hath affirmed, doth not appeare by any thing in that place remembred. And though hee did appoint it so, yet possibly it may be doubted, whether the people, fully understood his meaning: it being there said, that after the exhortation of the said Bishop *Ridley*, there grew a great diversity about the forme of the Lords boord, some using it after the forme of a Table, and some of an Altar. So that the difference was not about the having of a Table, wherein it seemes, most men were ready to obey the Kings Command, and the Bishops Order; but in the placing of the same: some men desiring, that it should be placed after the fashion of an Altar, others more willing that it should be used like a Common Table; in which bo h parties followed their owne affections, as in a thing which had not been determined of, but left at large.

II. **T**Hat which comes after is well said, but not we'll applyed. It is well said, that In the old Testament one and the same thing is termed an Altar and a Table: an Altar in respect of what is there offered unto God, and a Table, in regard of what is there participated by men, as for Example by the Priests. By this might better have been applyed, and used to justify the calling of the Communion Table by the name of Altar,

in

in respect of those Oblations made to God: as the **Sacr. 2**
Epistoler doth acknowledge afterwards. That of the
Prophet Malachie, 1. *ver.* 7. is indeed worth the
 marking, and doth demonstrate very well that
 in the old Testament, **Gods Altar is the very**
same with Gods Table; but how it answereth
 to that place of the *Hebrewes*, 13. 10. is beyond
 my reach, the *Prophet* speaking of that *Altar*, and
 those *Sacrifices*, whereof wee have no right to eate
 which live under the *Gospell*; and the *Apostle* of that
Altar, and that *Sacrifice*, whereof they have no right
 to eate, which live under the *Law*. In case, that Pas-
 sage had been urged by the Vicar of *Gr.*: as the *Epi-*
stoler hath informed us, for wee take his word; a-
 gainst some of his fellow *Ministers*, as before
 him it was by *Spencer Morgan* against *Peter Mar-*
tyr, in maintenance of an *Altar* in the Christian
 Church: however it might possibly have been an-
 swered otherwise by the *Respondent*, sure it had ne-
 ver been well answered by that text of *Malachie*.

12. **VV** Here it is next said, that **we have no**
Altar in regard of Oblation, but
wee have an Altar in regard of Participation
in Communion granted to us: Were it no other-
 wise than it is here said, yet here we are all allowed
 an *Altar*, in regard of *Participation* and *Communion*;
 which is enough to justify both the situation of the
 Table *Altarwise*, and the name of *Altar*, and that too
 in the very instant of receiving the *Communion*.
 Now for the prooffe that wee have an *Altar* also in
 regard

SECT. 2 regard of *Oblation*, wee need looke no further than into the latter end of this second Paragraph; where howsoever the *Epistoler* doth suppose, that the name of **Altar** crept (hee might aswell have said, it came) into the Church, in a kind of complying in Phrase with the people of the *Jewes*, as Chemnitius, Gerardus, and other sound Protestants were of opinion; (whereby the way, we may perceive that some may bee sound Protestants, though they like of Altars:) Yet he acknowledgeth withall, that it was so called, partly, in regard of those **Oblations** made upon the **Communion Table**, for the use of the **Priest** and the **Poore**, whereof we reade in *Iustine Martyr*, *Irenaeus*, *Tertullian*, and other ancient Writers; and partly, because of the **Sacrifice of praise and thanksgiving**, as *Arch-bishop Cranmer*, and others thought, *Acts & Monum. pag. 1211.* which is *Part 2. pag. 700.* of my Edition. Whereby it seemes, that besides the complying in Phrase with the *Jews* (which the *Christians* of the Primitive times had little care of, when there was not greater reason to perswade them to it:) the **Communion Table**, was called an *Altar*, both in regard of the **Oblations** there made to God, for the use of his **Priests**, and of his **Poore**; as also, of the **Sacrifice of Praise and Thanksgiving**, which was there offered to him by the Congregation. And therefore, as before wee found an *Altar*, in regard of **Participation**, and **Communion**; so heere wee have an *Altar* in respect of **Oblation** also.

13. This

13. **T**HIS, though it be so cleere a Truth, that the *Epistoler* could not deny it; yet puls hee downe with one hand, what hee was after forced to set up with the other. For so it followeth in the Letter: **The use of an Altar is to Sacrifice upon, and the use of a Table is to eate upon: And because Communion is an action most proper for a Table, as an Oblation is for an Altar; what then? therefore the Church in her Liturgy and Canons calling the same a Table onely, doe not you call it an Altar?** This is indeed the interence which is made from the former Principles. But if the Principles be true, as indeed they are not, there being an *Altar* in the *Temple*, which was not made to *Sacrifice* upon, as the *Altar* of *Incense*; and a *Table* also in the *Temple*, which was not made to *Eate* upon, as the *Table* for the *Shew-bread*: another, and a worse conclusion would soone follow on it; which is, that men would thinke it necessary to *sit at the Communion*. For if *Communion* be an action most proper for a *Table*, as it is affirmed, and that the use of a *Table* to be *Eate* upon, as is also said; the inference will be very strong, that therefore wee are bound to *sit at the Communion*, even as wee doe at *Common Tables*, which wee eate upon. A thing much sought for by some men, as if not onely a great part of their Christian liberty, but that their whole Religion did consist therein; but brought into the Churches first, by the moderne *Arians* (who stubbornly gain-saying the

SECT. 2 Divinity of our Lord and Saviour, thought it no robbery to be equall with him, and sit down with him at his Table; and for that cause most justly banished the reformed Church in *Poland*. For so it was determined there, in a generall Synod, An^o. 1583. *Ne sessio sit in usu ad mensam Domini*. The reason was, *Nam hac ceremonia, Ecclesijs christianis & coetibus Evangelicis non est usitata, tantumq; propria infidelibus Arianis, domino pari solio sese collocantibus*: Because it was a thing not used in the *Christian Church*, but proper to the *Arians* onely, who thought themselves haile-fellowes with their Lord and Saviour; and to them we leave it.

1314. **W**Ee are now come unto the Story of the Change, the change of *Altars* into *Tables*, and the reasons of it, which is thus delivered: In King Edwards *Liturgy* of 1549, it is every where; but in that of 1552, it is no where called an *Altar*, but the *Lords Word*. Why? Because the people being scandalized heerewith in Countrey Churches, first beats them downe *de facto*, then the supream Magistrate by a kind of Law, puts them downe *de jure*; and setting *Tables* in their roomes, tooke from vs the Children of the Church and Common-wealth, both the name and nature of former *Altars*. What ever may be said of the change in the *Publicke Liturgie*, the reason here assigned for taking downe of *Altars*, is both false and dangerous. Nor is it altogether true, that in the *Liturgies* here remembred, the name of *Altar* is used onely in the one; though true it be, that that

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of the *Lords Boord*, or *Table*, is used onely in the SACR. 2
 ther. Though the *Epistoler* had not, perhaps, the lei-
 sure, to search the *Liturgie* of 1549, where it is once
 called *Gods boord*, and once his *Table*, as viz. in the
 Praier: *We doe not presume, &c.* and in the *Rubricke*
 of the same: yet he could not be ignorant that it was
 so observed in his owne Author, the *Acts* and *Monu-*
ments; and in the Page by him often quoted. Where
 it is said, that "The Booke of Common Prayer cal-
 leth the thing whereupon the *Lord's Supper* is mi-
 nistred, indifferently, a *Table*, an *Altar*, or the
Lord's Boord, without prescription of any forme
 thereof either of a *Table*, or of an *Altar*; so that
 whether the *Lord's Boord* have the forme of an *Al-*
tar, or of a *Table*, the Booke of Common Prayer
 calleth it both an *Altar* and a *Table*. For as it cal-
 leth it an *Altar*, whereupon the *Lord's Supper* is mi-
 nistred, a *Table*, and the *Lord's Boord*: so it calleth
 the *Table*, whereon the holy Communion is di-
 stributed with Lauds and Thanksgivings unto the
 Lord, an *Altar*: For that there is offered the
 same Sacrifice of Praise and Thanksgiving. Part. 2.
 pag. 700. And this I have he rather laid downe at
 large, to shew with what indifferencie these names
 of *Table*, *Boord*, and *Altar*, have beene used before;
 and may be used for the present: as also in what re-
 gard the *Lord's Table* may be called an *Altar*. And
 this according unto Master Foxes Marginall note, in
 the selfe same Page; viz. *The Table how it may be cal-*
led an Altar, and in what respect: which shewes that he
 allowed it to be called an *altar*, though this *Epistoler*
 doth not like it.

5257.2

15. **N**OW as the Story of the change is not altogether true, so the reason there assigned, is both false and dangerous. First, it is false, the Alteration not being made, because the people were scandalized with Altars in Countrey Churches. The people were so farre from being scandalized with having Altars; that in the Countreies of Devon and Cornwall, they rose up in Armies, because the Masse was taken from them. *Act. and Monum. Part. 2. pa. 666.* And if we looke into the Story of thosetimes, we shall quickly find, that it was no scandall taken by the people, which did occasion that or any other change in the Common prayer Booke; but an offence conceived by Calvin. It seemes that Bucer had informed him of the condition of this Church, and the publike Liturgie thereof; and thereupon he wrote to the Duke of Sommer set, who was then Protector. *Epistola ad Bucerum.* In which his Letter to the Duke, hee finds great fault with the Commemoration of the dead, which was then used in the Celebration of the Lords Supper, though he acknowledged the same to bee very ancient; calling it by the name of a piece of Leaven, *Quo massa integra sancta cæna quodammodo acceperet*, wherewith the whole Communion was made fower. Other things in the Liturgie hee found fault withall, and then adviseth, *Illæ omniæ abscindi senuit*, that they should all at once be cut off for ever. *Epist. ad Protectorem Angliæ.* Nor stayed hee here, but he solicited Archbishop Cranmer to the same effect, an. 1551, being the year before

before the Alteration made, (as by the placing of that SECT. 2
Letter doth appeare) complaining in the same unto
him, *Et corruptellis papatus relictis esse congeriem, que
non obscurer modo, sed quodammodo obruit, purum et ge-
nuinū Dei cultum;* "That in the Church of England,
"there was yet remaining a whole masse of Pope-
"ry, which did not only blemish and obscure, but in
"a manner overthrow Gods holy worship. So that
however in his Answer to the Devonshire men, the
King had formerly affirmed, that the Lords Supper, as
it was then administred, was brought even to the very
use, as CHRIST left it, as the Apostles used it, and as
the holy Fathers delivered it; Act. and Monim. Part.
1. p. 667: Yet to please Calvin, who was all in all
with my Lord Protector, and as it seemes had tooke
upon him to write unto the King about it, Epistol. ad
Farelum 1551, the Liturgy then established, was cal-
led in by Parliament; though in the very act it selfe
they could not but acknowledge, that the said Booke
of Common prayer was both agreeable to Gods Word, and
the Primitive Church. 3. & 5. of Edw. 6. cap. 1. So
that the leaving of the word, *Altar*, out of the Com-
mon Prayer booke last established, and other altera-
tions which were therein made, grew not from any
scandall which was taken at the name of *Altar*, by
the Countrey people; but from the dislike taken a-
gainst the whole Liturgy, by Calvin, as before I said.

16 **A**S false it is, but far more dangerous, which
is next alleaged; viz. that The people be-
ing scandalized in countrey Churches, did first

SECT. 2 *de facto*, beat down Altars, and then the Prince, to countenance, no doubt, and confirme their unruly actions, **did by a kinde of Law put them downe** *de jure*. Where is it said in all the Monuments of our Church, or State, that ever in the former times, the Countrey people tooke upon them to bee reformers of the Church; or that in this particular, they did *de facto*, beat downe Altars? This is fine doctrine, were it true, for the common people, who questionlesse will hearken to it with a greedy care; as loving nothing more then to have the soveraigntie in sacred matters: and who being led by a *Precedent*, more than they are by the Lawe or *Precept*, thinke all things lawfull to bee done, which were done before them. But sure the people never did it. For in the Letters sent in the Kings name to Bishop Ridley, it is said, that *it was come to the Kings knowledge, how the Altars within the most part of the Churches of this Realme, being already upon good and godly consideration taken downe, there did remaine Altars in diverse other Churches, Actes and Monument Part. 2. pag. 699.* So that the Altars were not generally taken downe throughout the Kingdome: and those which were tooke downe, were taken downe on good and godly consideration; which certainly implies some Order and Authority from those who had a power to doe it: Not beaten downe, *de facto*, by the common people, in a popular humour, without Authoritie or Warrant. And had they all beene beaten downe *de facto*, by the common people, that kinde of Law which af-

ter put them downe *de jure*, had come too late to SECT. 2
 carry any stroake in so great a businesse: Vnlesse
 perhaps the King was willing on the post-fact to
 partake somewhat of the honour; or durst not
 but confirme the doings of disordered people, by
 a kind of Law. A kind of Law? And is the Edict and
 Direction of the King in sacred matters, but a kind
 of Law? The peoples beating downe the Altars,
 was, as it seemes, a powerfull Law, a very Club-Law
 at the least, against the which was no resistance to be
 made; the Princes Edict to remove them, but a kind
 of Law, which no man was obliged unto, nor had re-
 garded, but that they found it sorted with the peo-
 ples humour. Just so he dealt before with the *Queens*
Injunctions. The *Queenes Injunctions* had appoynted
 that the Holy Table in every Church should be decently
 made, and set up in the place where the Altar stood:
 and thereupon it is resolved by the *Epistoler*, that if
 by placing of the Table *Altarwise*, is meant the
 setting of it in that place of the Chancell where
 the Altar stood, there may be somewhat sayd for
 that, because the Injunctions did so place it. The
 Edict of King Edward, but a kind of Law? the Or-
 der of Qu. Elizabeth, but a kind of somewhat? This
 is no mannerly dealing with Kings and Queenes, my
 good Brother of BOSTON.

17. **Y**Et such a kind of Law it was, that be-
 ing seconded by a kind of somewhat, in
 the *Queenes Injunctions* 1559, referring to that
 order of King Edward, it hath taken from us
 the

SECT. 2 the Children of the Church, and Commonwealth, the name & nature of former Altars. The Children of the Church? And who are they? Those onely which are bounded *Intra parietem Donati*, the lot and portion of the Brethren of the Dispersion; those who have kept their children's fore-heads from the signe of the *Crosse*; their knees from bowing at the blessed name of *Iesus*; or doing honour to him in his holy Sacrament; those who have kept their hands from paying their Duties to the Priest; their eyes from being defiled with looking on prohibited vestments, such as have formerly beene abused to idolatrous services. Those doubtlesse are the *Children of the Church* here meant, which must not use the name of *Altars*; as if it were the *Shibboleth* of their profession. From us the children of the Church? Yes marry Sir. Now judge, if at the least you know a Cat by her claw, if that which I at first suspected, be not come about; For but with halfe an eye one may see by this, of what straine the *Epistoleris*, or else unto what party hee applyes himselfe in all this businesse. As for the Children of the Commonwealth, it's time that Criticisme were forgotten, and that they were the Children of the Kingdom too. Wee live, Wee praise God for it, in a *Monarchie*, not in a *Democracie*. And therefore they that goe about to coyne distinctions, betweene the welfare of the King, and the *Common-weale*; may perhaps passe for *subtill Sophisters*, but never shall attaine the honour to bee thought *sound Subjects*.

18. **B**Ut it is time we should proceed, and leave these *Children of the Church* and the *Common-wealth* to their grand Directors, who, though in other things, they are all for *Novelties*, *new formes* of Praier, *new Rites* and Ceremonies of Religion, if they brooke of any *new offices*, in the dispensation of God's Word and Sacraments, must yet affect the name of *Table*, even for pure antiquitie: the name of the **Lord's Table**, being told them to be no *new name*, and therefore none to be ashamed of it. A thing that might have well beene spared, there being none so void of Pietie and understanding, as to bee scandalized at the name of the **Lord's Table**; as are some men, it seemes, at the name of *Altar*: saying that somewhat must be said to perswade the people, that questionlesse such men there are, the better to indeere the matter. Nor is the name of *Altar* so new a name, that any man should be ashamed thereof, as if it were a terme taken up of late, in time of Poperie. For whereas the *Epistoler* pleadeth, **That Christ himselfe did institute the Sacrament upon a Table, and not upon an Altar, and that the name of Table, is in the Christian Church, 200. yeares more ancient than the name of Altar, as is most learnedly proved out of S^r. Paul, Origen, and Arnobius, by Bishop Jewell, against Harding of Private Masse. p. 143.** It may bee possible that neither CHRIST our Savours institution will of necessitie infer the use of Tables, (*Tables*, I meane, placed *Table-wise*, towards the East great

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SECT. 2 **Window**, as before was said;) nor Bishop Jewell's
 proofes come home to the point in hand. For how-
 soever our Saviour instituted this holy Sacrament at
 a Table, not at an *Altar*; yet is the Table, in regard
 of that institution, but an *accessorie*, and a point of
Circumstance; nothing therein of *Substance*, nothing
 which is to be considered as a *Principall*. For if it
 were a matter of *Substance*, that it was instituted at a
 Table, then must the *fashion* of that Table, being,
 as it is conceived, of an ovall forme, be a matter of
Substance also; and compassed round about with
 beds, as then the custome was, for the Communi-
 cants to rest upon whil' st they doe receive. But here
 in is the Table no more considerable; than that it was
 first instituted after Supper, in an upper chamber, di-
 stributed amongst twelve only; and those twelve, all
 men; and those men, all Priests: which, no man is so
 void of sense, as to imagine to be things considera-
 ble in the administration of this holy Sacrament.
 And yet should this be granted too, that in the ha-
 ving of a Table we must conforme our selves to the
 Lord's example: yet for the situation of that Ta-
 ble, I doubt it would be hardly proved by the *Epis-
 toler*, that the two ends thereof did stand East and
 West; or that there was a great Window in the East
 end of the Chamber, towards the which the Table
 was placed endlong, at the Institution; as he would
 have it now at the Ministration.

As

19. **A**S little comfort can he find in Bishop Jewell, or in S. Paul, Origen, and Arnobius, by him alleaged. Of S. Paul there is nothing said in all that Section (it is the 28 of the third Article) which concernes this matter: nothing that sets forth the antiquitie of the name of Table. S. Paul is cited once onely in that whole Section, and the place cited, then is this; *Quomodo dicet Amen ad tuam gratiarum Actionem.* 1 Cor. 14. So that unlesse this Argument be good, The people cannot say *Amen* to Prayers made in a strange tongue, because they know not what is said, *Ergo*, the name of Table is 200 yeares more ancient than the name of Altar: There is not any thing alleaged from S. Paul which can advantage the Epistoler for the Point in hand. Indeed, from Origen, and Arnobius, it is there alleaged, that generally the Gentiles did object against the Christians of those times, that they had neither Altars, Images, nor Temples; *Obijcit nobis quod non habeamus imagines, aut aras, aut templa*; So Origen, *contr. Cels.* 1.4. *Nos accusatis quod nec templa habeamus, nec imagines, nec aras.* So saith Arnobius, lib. 2. *contr. Gentes.* But unto this objection wee need no better answer, than Bishop Jewell's owne in the selfe same Section: viz. *That then the faithfull, for feare of Tyrants, were faine to meet together in private houses, in vacant places, in Woods and Forrests, and Caves under the ground.* But we will further say withall, that though the Christians had some Churches, in those perilous times, yet were they not so gorgious, nor so

SECT. 2. richly furnished, as were the Temples of the *Gentiles*. And so both *Origen* and *Arnobius* must be understood, nor that the *Christians* in their times, had at all no *Temples* or at the least no *Altars* in them: but that their *Churches* were so meane, that they deserved not the name of Temples; & that they had no *Altars*, for bloody and external Sacrifices, as the *Gentiles* had.

20. **F**OR otherwise it is most certaine, that the Church had *Altars*, both the name and the thing; and used both name and thing a long time together, before the birth of *Origen*, or *Arnobius*. After *Tertullian*, who lived in the same age with *Origen*, but sometime before; and a full hundred yeares before *Arnobius*, hath the name of *Altar*; as a thing used and knowne in the Christian Church: as, *Nanne solemnior erit statio tua, si & ad aram Dei steteris? Lib. de oratione cap. 14.* Will not thy station, (or forme of Devotion then in use) be thought more solemne, if thou dost stand by or before the *Altar*. And in his booke *de Penitentia*, he remembreth *geniculationem ad aras*; kneeling or bowing of the knee before the *Altar*. Before him, *Origen*, or *Arnobius*, flourished *Irenaeus*, who proves the Apostles to be Priests, because they did *Deo & Altari servire*, attend the service of the Lord, and wait upon him at the *Altar*. Whereof see *lib. 4. advers. haereses, cap. 20.* And so *S^t Cyprian*, who lived before *Arnobius*, though after *Origen*, doth call it plainly, *Altare Dei*, Gods *Altar*, *Ep. lib. 1. c. 7. ad Epictetum*. See the like in the 8. and 9. *Epist.* of the same booke also. But to goe higher yet

er yet, *Ignatius* useth it in no lesse than three of his **SECT. 2**
 Epistles: *ad om̃ in dwtiasipion ad Magnes.* *in dwtiasipion*
ad Philadelph. One Altar, and one
 Altar in every Church; and finally in his Epistle *ad*
Tarsens. he termes it *dwtiasieior tũ dũ.* Gods altar, as
 both *Tertullian*, and *S^t Cyprian* did after call it. So
 in the Canon of the Apostles, which though not writ
 by them, are certainly of good antiquity, the same
 word *dwtiasieior* doth occurre in the 3, 4. and 5. Ca-
 nons. And above all indeed *S^t Paul* in his *Habemus*
altare, *Heb. 13. 10.* In which place, whether he meane
 the Lords Table, or the Lords Supper, or rather the
 Sacrifice it selfe, which the Lord once offred; certain
 it is that he conceived the name of Altar, neither to
 bee impertinent, nor improper in the Christian
 Church. So that for ought appears in the ancient
 Writers, the name of Altar is as old as the name of
 Table; indifferently and promiscuously used without
 doubt or scruple. Nor doth that reverend Bishop
Jewell deny, but that the Lords table anciently was
 called an Altar, and citeth elsewhere divers of the
 Fathers, which did call it so: wherein consult his 13.
Art. & 6. sect. though now it bee resolved by this E-
 pistoler, that the name being so many yeares a-
 bolished, it is in his iudgment fitter, that the
 Altar, (if wee will needs call it so) should ac-
 cording to the Canon stand tablewise; then
 that the Vicars table to trouble the poore Town
 of *Gr.* should stand Altarwise. *Hec est illa Helena.*
 This is indeed the thing most aimed at in all this
 businesse, *Popula ut placerent quas fecisset fabulas,*
 G 3 only

SECT. 3. Only the pleasing of the people. It was to please the people, who as it is affirmed in the beginning of this letter, had taken some umbrages and offence at the placing of the table, where the Altar stood; that the Churchwardens were appointed to remove it into the middle of the Chancell. It was to please the people, that the authoritie of the Churchwardens is advanced so high above their Ministers. And now for feare of troubling the poore people, we must not use the name of *Altars*, or place the table *Altar-wise*; lest they should take it for a *Dresser*, and in a pious fury break it all in pieces, as they are told, their Ancestors, had done *de facto*, in King Edwards reigne. *Ad populum phaleras.*



SECT. III.

WE are now come to the last part of this Epistle, viz. the fixing of the *Altar*, or *Communion-table* at the upper end of the *Quire*. And unto this it is thus said by the *Epistoler*, viz. that for the standing of the table in the higher part of the church, he had declared his assent already in opinion; but that it would be fixed there, was so farre from being Canonically, that it is directly against the Canon.

non. It may be neither so, nor so. Not so for cer- SECT. 3
taine in the first. For in the *Vicars* judgement, the
Communion table ought to stand like an *Altar*, all a-
long the wall; and in the opinion of the *Epistoler*, al-
though hee bee content that it should stand above
the steps, yet he would have it placed *tablewise*, with
one end towards the East great Window: which cer-
tainly is no assent in, but a diversity of opinion. And
for the second, howsoever it bee ordered in the *Ru-*
brick, that **the Communion table shall stand in**
the body of the Church, or in the Chancell, (and
not, or of the Chancel, as the *Epistoler* hath infor-
med us); **where Morning and Evening prayer**
are appointed to bee read: yet his illation ther-
upon, that **seeing morning and evening prayer**
bee appointed to bee read in the body of the
Church, (as in most country Churches, hee
saith, it is), therefore **the Table should stand most**
Canonically in the body of the Church, is both
uncertaine and unsound. For seeing it is ordered in
the Booke it selfe, *That Morning and Evening pray-*
er shall bee used in the accustomed place of the Church,
Chappell, or Chancell; except it shall bee otherwise de-
termined by the Ordinary of the place: hee must first
shew us where it was determined by the Ordinary
of the place, that Morning and Evening prayer shall
be said onely in the body of the Church, before he
venture on such new and strange conclusions. And
for the *Rubrick*, it saith only, that it shall so be pla-
ced in *Communion time*; And that too to bee un-
derstood, according as it hath been since interpreted
by

SECT. 3 by the best authoritie, not as if ordered upon any dislike of placing the *Communion table* where the *Altar* stood, but as permitting it to the discretion of the *Ordinary*, to set, or cause it to bee set in the time of the administration of the Sacrament, so as it might be most convenient for the *Communicants*; who in the former times, as it is well knowne, had rather been lookers on the Sacrament, than partakers of it.

2. **T**He like construction is also to be made of the *Queenes Injunction* 1559, which is next alleaged, and of the 82. *Canon now in force*, being a recitall and confirmation of that part of the *Injunction*, where it is sayd, that *In the time of the Communion, the Table shall bee placed in so good sort within the Chancell* (the 82. *Canon* hath it within *the Church or Chancell*) *as thereby the Minister may more conveniently bee heard by the Communicants*. Which plainly is a matter of Permission, rather than Command; yea, and a matter of Permission onely in such times and places, where otherwise the Minister cannot conveniently bee heard of the Communicants. So that in all the lesser Churches, such as our Countrey Churches for the most part are, and in all others where the Minister standing at the *Altar*, may be heard conveniently: the Table may stand *Altar-wise* in the time of ministration, without breach of *Canon*. And this in the *Epistoler's* judgement, the ablest *Canonist*, no doubt, in the Church of *England*, who hath already freely granted;

ted; that placing of the Table Altar-wise, is the SECT. 3.
 most decent situation when it is not used, & for
 use too, where the Quire is mounted up by
 steps, and open, (which may doe nee be done) so
 that he which officiate may be seene and heard
 of all the Congregation. This was the thing the
Vicar aimed at. Of whom we have no cause to thinke,
 or reason to conceive, that hee intended so to fixe his
 Table unto the wall, or to incorporat it into the same,
 as the *Altars* were; that there should be no **moving**
 or **removing** it, on just and necessarie causes: but
 that in correspondence unto former practise, and the
Injunction of the Queene, he thought the place where
 formerly the *Altar* stood to be fittest for it, at least,
 out of the time of the ministration: and in that time
 too, if hee might be heard conveniently of the Con-
 gregation. And whether hee might or no, no doubt
 he better knew, than this extravagant *Epistoler*; and
 so in that respect might be aswell **Master of the**
peoples eares, as he in Tacitus, whom this *Episto-*
ler hath remembred, **was of his owne.**

3. **I** Say according unto former practise, and the
Queenes Injunction. For if we looke into the
 former practise, either of the Chappels of the King,
 the best interpreter of the Law, which himselfe ena-
 cted, wherein the Communion Table hath so stood
 as now it doth, since the beginning of Queene *Eliza-*
beth, what time that Rubrick in the Common Praier
 booke was confirmed, and ratified: or of Collegiate
 and Cathedrall Churches, the best observers of the

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forme

SECT. 3. forme and order of God's publick Service; the Vicar had good warrant for what he did. And for the *Injunctions*, howsoever it bee said in them, that in the time of the Communion, the table shall be placed in so good sort within the Chancel, as thereby the Minister may more conveniently be heard; being a matter of Permission onely, if occasion be: yet it is ordred in the same, that after the Communion done, from time to time, the same holy Table shall be placed where it stood before, that is, where formerly the Altar stood. So that the next clause of this Epistoler, wherein it is referred to the Vicar's judgement, whether this Table, which like Dædalus his Ensignes, moves and removes from place to place, and that by the inward wheelles of the Church Canon, be fitly resembled to an Altar, that stirre's not an inch; might have well been spared: as not being likely to be any part of the *Vicar's* meaning. For we may reasonably presume that it was onely his intent to keep the table free from irreverent usage; and by exalting it to the highest place; to gaine the greater reverence to the blessed Sacrament, from the Common people; who if infected with the fancies of these latter daies, are like enough to thrust it down into the Bell-free, or some worse corner. Nor say I so without good reason, it being so resolved of in the *Altare Damascenum*, that any place, be it what it will, is good enough for the Lords Table, the Communion ended. *De loco ubi consistat cur solliciti, cum quovis loco vel angulo extra tempus administrationis, collocari possit. pa. 718.*

“What need they be so carefull (say those factious Spirits

spirits which composed that booke) "how to dis- Sect. 3
 "pose or place the Table; seeing that out of the
 "time of the ministration, it may be put in any place
 "or corner whatsoever it be. High time assuredly,
 that such prophaneenes should be met with,

4 **T**Here is one only passage more to be conside-
 red in this letter, for the close of all, and that
 is this; that **If we doe desire to know out of Eu-**
sebius, Augustin, Durandus, & the fifth Councell of
Constantinople, how long Communion tables
have stood in the midst of the Church, we should
 reade **Bishop Jewell** against **Harding**, Art. 3. p. 143.
 and we shalbe satisfied. And read him though we
 have, yet we are not satisfied. *Eusebius* tels us of the
 Church of *Tyre*, that being finished, and all the seats
 thereof set up, *as a maner* *is to be seen* *in the*
same. The Founder after all, placed the most holy
Altar in the midst thereof, and compassed it about
 with railles, to hinder the rude multitude from pres-
 sing neer it. This proves not necessarily, that the *Al-*
tar stood either in the body of the Church, or in the
 middle of the same, as the *Epistoler* doth intend when
 hee saith the middle. The *Altar*, though it stood a-
 long the *Eastern* wall, yet may be well interpreted to
 be *in the middle of the Chancel*, in reference to
 the *North* and *South*, as it since hath stood. And were
 it otherwise, yet this is but a particular case of a
 Church in *Syria*, wherein the people being more
 mingled with the *Jewes*, than in other places, might
 possibly place the *Altar* in the middle of the Church,

SECT. 3 as was the altar of Incense in the midst of the Temple, the better to conforme unto them. For if, as Bishop Jewell saith in the selfe same place, *The holy Table was called an Altar, onely in allusion to the Altars in the old law, or if as this Epistoler tells us, the name of Altar crept into the Church, by a kind of complying in phrase with the people of the Iewes.* They might as well bee placed in those first times, and bordering Countreies, in the middle of the Church also, by the like allusion, and complying. And some such thing had beene, no doubt in consideration, not only in placing of the Altar in the middle of the Church, according as it was in the middle of the Temple, but in the whole fabrick & structure of it, which was built somewhat after that modell: the gate or entrance of this Church being directly open to the East, *Euseb. Hist. lib. 10. cap. 4.* as was the gate of Solomons Temple. However in this Church of Tyre, wee have an Altar, *Βωμῆς*, as *Eusebius* calls it; and more than that, a Rule about it: neither of which, it seemes, this Epistoler likes of.

5 **T**Hat of the fifth Council of Constantinople, as it is there called; being indeed the Councell *sub Agapeto & Menna* against *Anthimus & Severus*, affirms as much in sound, as the Epistoler doth intend; but if examined rightly, concludes against him. It is there said, that in the reading of the *Diptychs*, the people with great silence *ὀρθόπνοον ὡς αὐτὸ τὸ βωμῆς*, gathered together about the Altar, and gave eare unto the. Where, although *ὡς αὐτὸ τὸ βωμῆς*, in it selfe doth signifie a Circle;

Circle; yet *κύκλω τῆ θronoi*, cannot bee properly in-
 terpreted, round about the *Altar*, so as there was no
 part thereof which was not compassed with the peo-
 ple: no more than if a man should say, that hee had
 scene the King sitting in his throne, and all his Noble-
 men about him, it needs, or could bee thought, that
 the throne was placed in the very middle of the *Pre-
 sence*; as many of the Nobles being behind him, as
 there was before him. And certainly, if the man of
 God in the description of *God's* throne in the king-
 dome of Heaven, had any reference or resemblance
 (as no doubt hee had) unto the thrones of kings on
 earth; wee have hit right enough upon the meaning
 of *κύκλω τῆ θronoi* in the aforesaid Councell: it being
 said in the 4th chapter of the *Revelat. on*, vers 6. that
 round about the throne, *κύκλω τῆ θronoi*, were foure beasts
 full of eyes; and chap. 7. ver. 11. that all the Angels
 stood *κύκλω τῆ θronoi*, round about the throne. So that for
 all is said in the fifth Councell of *Constantinople*, the
Altar might and did stand at the end of the Chancel,
 although the people came together about it to heare
 the *Dipsychs*; i.e. the Commemoration of those fa-
 mous Prelates, and other persons of chiefe note,
 which had departed in the faith. The like mistake
 there is, if it be lawfull so to say, in the words of S.
Austin. That which hath beene alleaged from him,
 being the 46 Sermon, not the 42, is this, *CHRISTVS
 quotidie pascit. Mensa ipsius est illa in medio constituta.
 Quid causa est O Audientes, ut mensam videatis, & ad
 epulas non accedatis.* Which Bp. *Jewell* thus transla-
 teth, *Christ feedeth us daily, and this is his Table here*

SECT. 3 set in the midst. O my hearers, what is the matter, that ye see the table, and yet come not to the meat. But clearly, *Mensa illa in medio constituta*, is not to be interpreted, *The table set here in the midst*, as it is translated, but *The table which is heere before you*: According to the usuall meaning of the Latine phrase, *afferre in medium*; which is not to be construed thus, to bring a thing precisely into the middle, but to bring it to us, or before us. As for that passage from *Durandus*, where it is said, that he examining the cause, why the Priest turneth himselfe about at the Altar, yeolds this reason for it, *In medio Ecclesia aperui os meum*: that proves not that the Altar stood in the midst of the Church, but that the Priests stood at the midst of the Altar. It is well known, that many hundred yeares before hee was borne, the Altars generally stood in the Christian Churches, even as now they doe.

6 NOW that wee may aswell say somewhat in maintenance of the Altars standing in the East part of the Church; as wee have answered those authorities which were produced by the *Epistoler*, for planting of it in the midst: wee will alleage one testimonie, and no more but one, but such a one as shall give very good assurance of that generall usage, and in brieve is this: *Socrates* in his Ecclesiasticall Historie, lib. 5. c. 21. speaking of the different customes in the Christian Church, saith of the Church of *Antioch*, the chiefe Citty of *Syria*, that it was built in different manner from all other Churches. How so? *Ὁν γὰρ οὕτως ἀντιόχεια, ὡς καὶ οἱ ἄλλοι.* Be-
cause

cause the *Altar* was not placed to the *East-ward*, but SECT. 3.
to the *Westward*. *Nicephorus*, *Hist. lib. 12. cap. 24.*
observes it generally of all the *Altars* in that *Citty*,
and note's withall, that they were situate in a diffe-
rent manner from all other *Altars*. And howsoever
possibly in some other places which they knew not
of, the *Altars* might stand *West-ward*, as they did in
Antioch, or to some other point of heaven, as the
North, or *South*, if any stood so: yet it is manifest by
this, that in the generall practise of the Church, the
Altars used to stand to the *Eastward* onely. So that
for ought appeares unto the contrary in this *Epistle*,
the *Vicar* of *Gr.* might very safely hold his three
Conclusions, at the first remembred. First, that an
Altar may be used in the *Christian Church*; Secondly,
that the *Table* may stand *Altar-wise*, the Minister of-
ficiating at the *North-end* thereof; And thirdly, that
the *Table* may stand constantly in the upper part of
the *Chancell*, close along the wall, not to bee taken
downe, either in the *First*, or *Second Service*, especi-
ally, if the Minister there standing may be seene and
heard of all the Congregation. With the which Sum-
marie of mine I had concluded this reply, had I not
found this *Item* given unto the *Vicar* in the close of
all, that by that time hee had gained more expe-
rience in the cure of *Soules*, he should find no
such Ceremony, as *Christian Charity*. Where if
his meaning be, that *Christian Charity* is in it selfe
more precious than any Ceremony, no doubt it will
be easily grante'd: it being by *St. Paul* preferred be-
fore *Faith* and *Hope*. But if hee meane, that they
which

SECT. 3 which have the cure of Soules should rather choose to violate all the Orders of holy Church, and neglect all the Ceremonies of the same; then give offence unto the Brethren, the Children of the Church, as before hee called them: it is like many other Passages before remembred, onely a trick to please the people, and put the reines into their hands, who are too forwards in themselves to contemne all Ceremonie, though in so doing they doe breake in sunder the bonds of Charitie.

7. **I** Have now ended with the Letter, and for your further satisfaction will lay downe somewhat, touching the ground or reason of the thing required: not in it selfe, for that is touched upon before, but as it either doth relate unto the King, the Metropolitan, or in your case, the Ordinarie, which requires it from you. For the true ground whereof you may please to know, that in the Statute 1^o. Eliz. cap. 2. whereby the Common Praier booke now in use, was confirmed and established, it was enacted, *That if there shall happen any irreverence or contempt to be used in the Ceremonies or Rites of the Church, by misusing the Orders appointed in the same: that then the Queenes Majestie, by the advise of her Commissioners for causes Ecclesiasticall, or of the Metropolitan, might ordeine or publish such further Ceremonies or Rites as may bee most for the advancement of Gods glorie, the edifying of his Church, and the due reverence of Christ's holy Mysteries and Sacraments.* A power not personall
to

to the Queene onely, when she was alive; but such Sacr. 3.
as was to be continued also unto her successours.
So that in case the *Common Praier booke* had deter-
mined positively, that the Table should be placed
at all times in the middle of the Church or Chan-
cell, which is not determined of; or that the *Ordi-*
narie of his owne autoritie, could not have other-
wise appointed, which yet is not so: the Kings
most excellent Majestie, on information of the ir-
reverent usage of the *holy Table* by all sorts of peo-
ple (as it hath beene accustomed in these latter
daies) In sitting on it in time of Sermon, and o-
therwise prophanely abusing it, in taking Ac-
counts, and making Rates and such like businesses;
may by the last clause of the said Statute, *for the*
due reverence of Christ's holy Mysteries and Sacra-
ments, with the advice and counsell of his *Metro-*
politan, command it to bee placed where the
Altar stood, and to be railed about for the grea-
ter decencie. For howsoever in the Act, the *Queen*
be onely named, not *her Heires and Successours*;
yet plainly the autoritie is the same in them, as it
was in her; which may be made apparant by ma-
nie Arguments drawne from the Common Law,
and the Act it selfe. First, from the purpose of
that clause, which was to fence the *Rites and Cere-*
monies of the Church, then used, from all irre-
verence and contempt: and for the publishing of
such other *Rites and Ceremonies*, as might in further
time be found convenient, for the *advancement of*
Gods glorie, the edifying of his Church, and the pro-
curement

I

See 0. 123. curement of *due reverence to Christ's Holy Sacraments*. But seeing that the *Rites and Ceremonies* of the Church, were not onely subject unto *Irreverence* and contempt in the said *Queenes* time, but are, and have been sleighted, and irreverently abused in time of her *Successors*: the Act had ill provided for the Churches safetie, in case, the power of rectifying what was amise, either by ordering of new Rites, or stablishing the old, did not belong aswell to her *Successors*, as it did to her. Next, from the verie phrase and stile which is there used. For it is said, the *Queene, with the advice of the Metropolitan might ordeine and publish, &c.* the *Queene* indefinitely, and the *Metropolitan* indefinitely. If then by *Queene* indefinitely be onely meant, the person of the *Queene* then being, not her *Heires and Successors*; by *Metropolitan* indefinitely, wee must also meane the *Metropolitan* then being, and not his *Successors*: and then the power heere given the *Queene*, had beene determined with the death of Arch-bishop *Parker*, which was some 28 yeares before her owne. Thirdly, from another clause in the selfe same Act, where it is said, that *If any person being twice convict* (of depraving the booke of Common Praier, &c.) *shall offend againe the third time, and be thereof lawfully convict, hee shall forfeit for his third offence, to our Sovereign Lady the Queene, all his Goods and Chattels, &c.* where, though the *Queene* be onely named, the penaltie of the Law may be, and is most justly taken by her *Heires and*
Suc-

Successours; or else there were no remedy, at this SECT. 3. time, by the Lawes provided, for the third Contempt. Fourthly, from the usuall forme of those Acts and Statutes, which were made purposely for the particular and personall profit, safetie, and advantage of the said *Queene*, which are distinguished from others by this note or Character, viz. *This Act to continue, during the Queenes Majesties life that now is onely.* Such is the Act, against rebellious assemblies, 1. *Eliz.* cap. 16. Those against such as shall rebelliously take, or conspire to take from the *Queenes Majestie* any of her Towers, Castles, &c. 14. *Eliz.* cap. 1. And against such, as shall conspire, or practise the enlargement of any Prisoner committed for High Treason. cap. 2. That against seditious, Words and Rumors uttered against the *Queenes most excellent Majestie.* 23. *Elix.* ca. 2. And finally, that for the safety of the *Queenes royal person, and the continuance of the Realme in Peace,* An^o. 27. ca. 1. In the which last, although it bee not said expressly that it shal dure no longer she her natural life, yet the word, *Person*, in effect, doth declare as much. Fifthly, from a resolution in the Law, in a case much like: it being determined by that great Lawyer *Ploydon*, that if a man give Lands to the *King* by deed inrolled, a *Fee-simple* doth passe, without these words, *Successours and Heires*; because in judgement of Law, *The King never dieth.* *Coke on Litt.* pag. 9. b. And last of all, it may be argued, that the said clause or any thing therein conteined, is not indeed *Introductorie* of any new power, which was not in the *hallowls.*

S E C T. 3. Crowne before; but rather *Declaratorie* of an old, which anciently did belong to all *Christian* Kings (as before any of them to the Kings of *Judah*) and among others to ours also: who, with the Counsell of their Prelates, and other Clergie, might, and did induce such Rites and Ceremonies into the Churches of, and in their severall kingdomes, as were thought most convenient for God's publick Service; till at the last, all Ecclesiasticall authoritie was challenged and usurped by the See of *Rome*. Which is the answer and determination of Sir *Robert Coke*, in *Cawdries* case, being the fifth part of his Reports, entituled, *De jure Regis Ecclesiastico*; where hee affirmeth, that if the Act of Parliament, 1^o. *Eliz.* 2. cap. 1. whereby it was enacted, *That all Ecclesiasticall power and autoritie, which heretofore had beene, or might lawfully be exercised or used for the visitation of the Ecclesiasticall state, and persons, and for reformation of all, and all manner Errours, Heresies, Schismes, Abuses, and Contempts, Offences, and Enormities, should bee for ever united and annexed to the Imperiall Crowne of this Realme*: Was not an Act introductory of a new law, but confirmative of an old, for that this Act doth not annex any jurisdiction to the Crowne, but that which was in truth, or of right ought to bee by the ancient Lawes of the Realme, parcell of the Kings Jurisdiction, and united to the crowne Imperiall. By this Authoritie the *Altars* were first taken downe in King *Edwards* reigne, though countenanced and
allowed

allowed of in the *Common-prayer Booke*, then by S E C T. 3.
Law established; the better, as the cause is plea-
ded by Bishop *Ridley*, to avoyd superstition, *Aetes*
and *Monum. Part. 2. pag. 700.* and by the same,
or by that mentioned, 1^o. *Eliz. cap. 2.* his Majestie
now being, might appoynt the *Table* to bee set up,
where formerly the *Altar* stood, (had it been o-
therwise determined in the *Rubrick*, as indeed it is
not) to avoyd prophanesse.

8. I Will adde one thing more for your satisf-
faction, which perhaps you know not; And
that is, that his sacred Majestie hath hereupon al-
ready declared his pleasure, in the Case of Saint
Gregories Church neere Saint *Pauls* in *London*, and
thereby given encouragement to the *Metropoli-*
tans, Bishops, and other Ordinaries, to require the
like in all the Churches committed to them.
Which resolution of his Majestie, faithfully co-
pied out of the *Registers* of his *Councell-Table*, I
shall present herewith unto you, and so commend
my selfe to you, and us all to the grace of God in
J E S U S C H R I S T.

S E C T. 3. 2 At Whitehall, the third of November. 1633.

Present, the KING's most excellent Majestie.

Lo: Archbish. of Cant.	Lo: Chamberlaine.
Lo: Keeper.	Ear: of Bridgewater.
Lo: Archbish. of Yorke.	Ear: of Carlile.
Lo: Treasurer.	Lo: Cottingham.
Lo: Privie Seale.	Mr. Treasurer.
Lo: Duke of Lennox.	Mr. Comptroller.
Lo: High Chamberlain.	Mr. Secretary Cooke.
Ear. Marshall.	Mr. Secret. Windebanke.

“ **T**his day was debated before his Majestie, sitting in Counsell, the Question and Difference which grew about the Removing of the Communion Table in Saint Gregories Church, neere the Cathedrall Church of Saint Paul, from the middle of the Chancell to the upper end, and there placed *Altar-wise*, in such manner as it standeth in the sayd Cathedrall and Mother Church, (as also in all other Cathedralls, and in his Majesties owne Chappell) and as is consonant to the practise of approved Antiquitie. Which removall, and placing of it in that sort, was done by Order of the Deane and Chapter of S^t. Pauls, who are Ordinaries thereof, as was avowed before his Majestie by Doctor King, and Doctor Montfort, two of the Prebends there. Yet some few of the Parishioners,

ners, being but five in number, did complaine of S E C T. 3.
 this Act by Appeale to the Court of *Archies*, pre-
 tending that the Booke of *Common-prayer*, and the
 82. *Canon* doe give permission to place the *Communion*
Table, where it may stand with most fitnesse
 and *convenience*. Now his Majestie having heard a
 particular relation made by the Counsaile of both
 parties, of all the carriage and proceedings in this
 cause, was pleased to declare his dislike of all In-
 novation, & receding from ancient Constitutions,
 grounded upon just and warrantable reasons, espe-
 cially in matters concerning Ecclesiasticall Orders
 and Government, knowing how easily men are
 drawne to affect Novelties, and how soone weake
 judgements in such cases may bee overtaken and a-
 bused. And he was also pleased to observe, that if
 those few Parishioners might have their wills, the
 difference thereby betwixt the fore-said *Cathedrall*
Mother Church, by which all other Churches de-
 pending thereon ought to be guided, would be the
 more notorious, & give more subject of Discourse
 and Disputes, than might be spared, by reason of
 the neereness of *S. Gregories*, standing close to the
 wall thereof. And likewise, for so much as con-
 cernes the liberty given by the said *Common booke*,
 or *Canon*, for placing the *Communion Table* in any
 Church or Chappell with most *conveniencie*; that
 libertie is not so to be understood, as if it were ever
 left to the discretion of the Parish, much lesse to
 the particular fancie of any humerous person, but
 to the judgement of the *Ordinarie*, to whose place
 and

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SECT. 3. "and function it doth properly belong to give direction in that poynt, both for the thing it selfe, and
 "for the time, when and how long, as he may finde
 "cause. Vpon which consideration his Majestie declared himselfe, That hee well approved and confirmed the Act of the said *Ordinarie*, and also gave
 "commandement, that if those few Parishioners before mentioned, do proceed in their said Appeale,
 "then the *Deane of the Arches*, (who was then attending at the hearing of the Cause) shall confirme
 "the said *Order* of the aforesaid *Deane and Chapter*.



A COPIE



A
**COPIE OF THE
 LETTER WRITTEN**
*to the Vicar of GR: against the
 placing of the Communion Table
 at the East end of the
 Chancell.*

SIR,



*With my very hearty Commenda-
 tions. When I spake with you
 last, I told you that the standing
 of the Communion Table, was
 unto me a thing so indifferent,
 that unlesse offence and umbrages were taken
 by the Towne against it, I should never move
 it, or remove it. That which I did not then
 suspect, is come to passe. The Alderman whom
 I have knowne this 17. or 18. yeares, to bee a*

K

discreet

discreet and modest man, and farre from any
humour of innovation, together with the better
sort of the Towne, have complained against it.
And I have (without taking notice of your
Act, or touching in one syllable upon your repu-
tation) appointed the Church Wardens (whom
it principally doth concerne under the Dioc-
esan) to settle it for this time, as you may see
by this Copy inclosed.

Now for your owne satisfaction, and my
poore advise for the future, I have written un-
to you somewhat more at large, then I use to
expresse my selfe in this kinde.

I doe therefore (to deale plainely) like ma-
ny things well, and disallow of some things in
your carriage of the businesse. It is well done
that you affect decency and comlinesse, in the
officiating of GOD's Divine Service; That
you president your selfe with the formes in
his Majesties Chappels; and the Quires of
Cathedral Churches (if your Quire, as those
others, could containe your whole congregati-
on;) that you doe the reverence appointed by
the Canon to the blessed name of I E S U S, so
it be done humbly, and not affectedly, to procure
De-

Devotion, not derision of your Parishioners, and that you do not maintaine it *Rationibus non cogentibus*, and so spoile a good Cause with bad arguments. These things I doe allow and practise. But that you should be so violent and earnest for an Altar at the upper end of the Quire; That the Table ought to stand Altarwise; That the fixing therof in the Quire is Canonically, and that it ought not to bee removed to the body of the Church; I conceive to be in you so many mistakings.

For the first, if you should erect any such Altar, which (I know you will not) your discretion will proove the onely Holocaust to be sacrificed thereon. For you have subscribed when you came to your place, that That other Oblation which the Papists were wont to offer upon their Altars, is a Blasphemous signment, and pernicious imposture, in the thirty one Article: And also, that we in the Church of England ought to take heed, lest our Communion of a memory, be made a Sacrifice: In the first Homilie of the Sacrament. And it is not the Vicar, but the Church-wardens, that are to provide for the Communion, and

that not an Altar, but a faire joyned Table :
 Canons of the Convocation, 1571. pag. 18.
 And that the Altars were removed by Law,
 and Tables placed in their stead, in all, or the
 most Churches in England, appeares by the
 Queenes Injunctions, 1559. related unto,
 and so confirmed in that point by our Canons
 still in force. And therefore (I know) you
 will not change a Table into an Altar, which
 Vicars were never inabled to set up, but allow-
 ed once with other's to pull downe. Injun-
 ction of 1st. Elizab. for Tables in the
 Church.

For the second point. That your Commu-
 nion Table is to stand Altar-wise, if you
 meane in that place of the Chancell, where
 the Altar stood, I thinke somewhat may be said
 for that; because the Injunctions 1559. did so
 place it; And I conceive it to be the most decent
 situation, when it is not used, and for use too,
 where the Quire is mounted up by steps, and
 open, so that hee that officiates may bee seene
 and heard of all the Congregation. Such an
 one I heare your Chancell is not. But if you
 meane by Altar-wise, that the Table should
 stand

stand along close by the wall, so as you be forced to officiate at one end thereof (as you may have observed in great mens Chappels :) I do not believe that ever the Communion Tables were (otherwise than by casualtie) so placed in Countrey Churches. For, besides that, the Countrey-people would suppose them Dressers, rather than Tables ; And that Qu. Elizabeths Comissioners for causes Ecclesiasticall, directed that the Table should stand, not where the Altar, but where the steps of the Altar formerly stood. Orders 1561. The Minister appointed to reade the Communion (which you, out of the booke of Fast in 1^o. of the King, are pleased to call, Second Service) is directed to reade the Commandements, not at the end, but at the North-side of the Table, which implies the end to bee placed towards the East great Window, Rubrick before the Communion. Nor was this a new direction in the Queenes time onely, but practised in king Edward's raigne, for in the plot of our Liturgie sent by Mast. Knox, and Whittingham to Master Calvin in the raigne of Queene Mary, it is said, that the Minister must stand

at the North-side of the Table. Troubles at Frankford. pag. 30. And so in King Edward's Liturgies, the Ministers standing in the midst of the Altar, 1549. is turned to his standing at the North-side of the Table, 1552. And this last Liturgie was revived by Parliament, 1^o. Eliz. cap. 2. And I believe it is so used at this day in the most places of England. What you saw in Chappels, or Cathedrall Churches is not the point in question, but how the Tables are appointed to be placed in Parish Churches. In some of the Chappels and Cathedrals, the Altars may be still standing, for ought I know; or to make use of their Covers and Ornaments, Tables may be placed in their roome, of the same length and fashion the Altars were of. Wee know the Altars stand still in Lutheran Churches; And the Apologie for the Augustan Confession, Art. 12. doth allow it. The Altars stood a yeare or two in King Edwards times, as appears by the Liturgie printed 1549. and it seemes the Queenes Commissioners were content they should stand, as we may guesse by the Injunctions, 1559. But
how

how is this to be understood? The Sacrifice of the Altar abolished, these (call them what you will) are no more Altars, but Tables of Stone or Tymber; and so was it alledged. 24 Novem. 4^o. Edw. 6. 1549. *Sublato enim relativo formali, manet obsolurum & materiale tantum.* And so may be well used in Kings and Bishops houses, where there are no people so void of understanding, as to bee scandalized. For upon the Orders of breaking downe Altars, all Diocesses did agree upon receiving Tables, but not upon the fashion and forms of the Tables. Acts and Monum. pag. 1212. Besides that, in the old Testament, one and the same thing is termed an Altar and a Table. An Altar, in respect of what is there offered unto God, and a Table in respect of what is there participated by men, as for example, by the Priests; So have you God's Altar; the verie same with God's Table in Malachie 1. v. 7. The place is worth the marking. For it Answers that very Objection out of Heb. 13. 10. which you made to some of your fellow Ministers; and one Master Morgan before you to Peter Martyr, in a Disputation at Oxford.

Wee

Wee have no Altar in regard of an Oblation, but wee have an Altar in regard of Participation, and Communion granted unto us. The use of an Altar is to Sacrifice upon, and the use of a Table is to eat upon; and because Communion is an Action most proper for a Table, as an Oblation is for an Altar, therefore the Church in her Liturgie, and Canons, calling the same a Table onely, doe not you call it an Altar? In King Edwards Liturgie of 1549. it is every where, but in that of 1552. it is no where called an Altar, but the Lords Boord. Why? Because the people being scandalized herewith in Countrey Churches, first beats them doune de facto, then the supreme Magistrates by a kind of Law puts them down de jure, and setting Tables in their roomes, tooke from us, the Children of the Church and Common-wealth, both the name and the nature of former Altars, as you may see. Injunction 1559. referring to that order of King Edward in his Councell mentioned, Acts and Monum. pag. 1211. And I hope you have more Learning than to conceive the Lords Table to be a new name, and

so to bee ashamed of the Name. For, besides that CHRIST himselfe instituted this Sacrament upon a Table, and not upon an Altar, as Archbishop Cranmer observes, and others, Act. and Monum. pag. 1211. it is in the Christian Church 200 yeares more ancient, than the name of an Altar, as you may see most learnedly proved out of Saint Paul, Origen, and Arnobius, if you doe but reade a Booke that is in your Church, Iewel against Harding of Private Masse. Art. 3. p. 143. And whether this name of Altar crept into the Church in a kinde of complying in phrase with the people of the Iewes, as I have read in Chemnitius, Gerardus, and other sound Protestants, (yet such as suffer Altars to stand); or that it proceed from these Oblations made upon the Communion Table, for the use of the Priest, and the poore, wherof wee reade in Iustin Martyr, Iræneus, Tertullian, and other ancient Writers; or because of the Sacrifice of Praise, and Thanksgiving, as Arch-bishop Cranmer, and others thought, Acts and Monuments, pag. 1211. the name being now so many yeares abolished, it is fitter in my Iudgement, that the Altar (if you will needes so

L

call

call it) should according to the Canon, stand Tablewise, than your Table to trouble the poore Towne of Gr. because erected other wise.

Lastly, that your Table should stand in the higher part of the Church, you haue my assent already in opinion: but that it should be there fixed, is so farre from being Canonically, that it is directly against the Canon. For what is the Rubrick of the Church, but a Canon? And the Rubrick saith, it shall stand in the body of the Church, or of the Chancell, where Morning praier, and Evening prayer be appointed to be read; If therefore Morning and Evening prayer bee appointed to be read in the body of the Church, (as in most countrey Churches it is) where shall the Table stand most Canonically? And so is the Table made removeable, when the Communion is to be celebrated, to such place as the Minister may be most conveniently heard by the Communicants, by Qu. Eliz. Injunct. 1559. And so saith the Canon in force, that in the time of the Communion, the Table shall bee placed in so good sort within the Church and Chancel, as therby the Minister may be more conveniently heard, Can. 82. Now iudge you whether

whether this Table (which like Dædalus his Engines, mooves and remooves from place to place, and that by the inward wheelles of the Church Canons) bee fitly resembled by you to an Altar, that stirres not an inch, and supposed to be resembled canonically. And if you desire to know out of Eusebius, and Augustine, Durandus, and the fifth Council of Constantinople, how long Communion Tables have stood in the midst of the Church, reade a Booke, which you are bound to reade, and you shall bee satisfied. Jewel against Harding of private Masse. Art. 3. p. 145. The Sum of all is this.

1. You may not erect an Altar, where the Canons onely admit a communion Table.

2. This Table must not stand Altarwise, and you at the North end thereof, but Tablewise, as you must officiate at the Northside of the same.

3. This Table ought to bee laid up (decently covered) in the Chancell onely, as I suppose, but ought not to be officiated upon, either in the first or second Service (as you distinguish) but in that place of the Church or Chancell, where you may be seene and heard of all; Though peradventure you be with him in Tacitus, Master of your owne, yet are you not of

other mens eares, and therefore your Parishioners must be Iudges of your audiblensse in this case.

Whether side soever (you or your Parish) shall yeeld to th' other, in this needlesse Controversie, shall remaine, in my poore iudgment, the more discreet, grave, and learned of the two. And by that time you have gained some more Experience in the Cure of Soules, you shall finde no such Ceremony, as Christian Charitie, which I recommend unto you, and am ever, &c.

FINIS.



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